Burmese King thereupon went down with an army which succeeded in carrying off King, Clergy and Scriptures from the unfortunate city of Thaton. King Manuha of Thaton languished on a throne seat of bare stone in Pagan, but the religion thrived and blossomed into the grandeur of the thousand pagodas and temples of Pagan, so that even today Burmans can see the white majesty of the Ananda and rejoice in the way their kings received and enshrined their faith. With king and religion transplanted, Thaton fell into a decline, and soon lost her trade also, for the sea coast extended and left Thaton a dry inland town. However, it never lost its reputation as the old seat of religion; its rich geographical features also remained—a soil which can grow rice, fruits and plantations of other crops in abundance; its easy access to the big towns of Moulmein and Rangoon; the Martaban Hills which were ranged behind the town, and over which waterfalls tumbled down to cross the red laterite roads as streams of clear water.

Most pensioners, by the time they retired, had already established some form of livelihood other than the drawing of their pension. My father owned two rubber plantations just outside Thaton, each about 110 acres. Burma is not one of the chief rubber producing areas of the world, but the country round Tenasserim is suitable for rubber-growing and produced the greater part of what was, in 1939, a total of over 22,000,000 lbs. Thaton district contained about 15,628 acres of rubber, between big planters and many small plantations like ours.

My parents started our estates in the form of clearings which they planted with the help of my grandfather in about 1910, before my father became a myook, and were in time to reap the riches of the great boom in the post-war years, when they were selling rubber at Rs. 2/- per lb. and my father bought a motor boat and my mother many diamonds. As a Government servant my father was not allowed to work at any trade, so he handed over the possession of the estates to my mother's sister, our Kyi-Kyi Lon, who all her spinster life has devoted herself to my mother and to us. She worked the estates for us and, in the awful years of the slump that followed, we quite forgot indeed that we owned any such things as rubber plantations, for the only connection which my father ever had with them, the receipt of money from Kyi-Kyi, disappeared completely. In 1935, however, when my father retired, the market for rubber had just begun to stir into being, the Burma Rubber Committee allowed planters like us an annual quota of about 20,000 lbs or two-thirds of our production, which we hoped to sell at roughly as. 7 per lb, and my father was free to work them again. He had no technical knowledge and the minimum amount of business acumen, and I never ceased to wonder how money could come to us in this haphazard way. We

249 kept a manager and his family in the bungalow of each plantation, and a
311 staff of eight or nine tappers. Once a week we drove out there on a
• 439 picnic inspection; my father and mother gazed with pride on the rows of neat trees, walked right round to see that clearings were maintained and that the trees looked right, peered into the cups of rich white latex, administered rebukes and instructions and inspected the books, visited the smoking house and saw the brown smoked sheets with GK stamped on them, after the traditional Burmese way of married business—G for Gyi, my mother, and K for Kaing, my father—and then we all returned home. Chinese traders came to the house and while chewing betel they talked about quantities and prices of the stock we had. Then the stacked sheets came from the plantation in the two bullock carts which we kept there, and the traders came and took them away and paid us in cash. Business was something so foreign to what we had always seen our parents doing, and this all seemed so simple, that we always felt they were surely being cheated.

245 Some of the other pensioners did not believe in dabbling with com-
438 modities that depended on a world market. Even the way in which we
262 grew rubber went too much into the world of specialized commerce which might have pitfalls for a retired civil servant. A friend of my father's grew large gardens of *da-nyin*, a tree of the laburnum species. The fruit of this tree rivals the durian for its nauseating effect on foreign sensibilities. It does not exude a smell as the durian does, until you eat it, but after eating it the smell comes out in breath, sweat and all other excretions. But it is one of our favourite foods. It is a small flat circular fruit of a hard and smooth consistency, enclosed in a shell which prises open in neat halves like an oyster shell. The texture and taste are delicious. We boil or bake it as a vegetable for fish sauce, we salt it in big jars as a pickle, we beat it and make it swim in coconut milk and eat it as a sweet, we bury it and make it sprout into a more pungent form called *da-nyin wet*. The main point is that it is eaten in vast quantities. It also contains substances which are good for diabetics, and families buy it literally in hundreds. No world depression interferes with the demand for *da-nyin thi*, and though the sale price is low, overhead charges are almost nil.

243 Other families in Thaton got their extra income from paddy-land.
438 Although the rice for which Burma is so famous today did not enter
556 world markets till the latter half of the last century, the possession of
262 *le*, fields, which is synonymous with paddy-fields, is a well established form of wealth. Our part of Burma is particularly rich in fields. Nearly all the 3,500,000 tons of rice which is exported annually from Burma comes from Lower Burma, where Tenasserim Division ranks among the

and envy at these fair creatures who continued work and home in one long pleasant Burmese continuity. They are girls from the ages of sixteen upward. Probably their parents set them up in these stalls, each separated from its neighbour by a stack of cotton bales, six or seven stalls on a long platform. They come there in the mornings, dressed in crisp muslin jackets and bright longyis, their faces powdered with thanakha and the Five B's, flowers in their hair, and fragrant ground bark on their hands and feet. They open up shop and dust with feather brooms while they shout across to each other the news of the previous evening. Then the whole day unfolds, calling out to food sellers and treating their friends to a succession of delicacies, button-holing the young boy who hawks magazines and tuppenny novels, and reclining against a pile of the tha-yet-hte longyis to read these romances, helping each other to fold up the pieces after a troublesome customer has gone, anything but making an earnest business of their profession. They always looked so cool and pretty and indifferent beside the small Indian storekeepers who flanked their platforms and solicited passers-by for patronage. "Oh to be a bazaar girl!" I still thought when I was in the University; "to pass unchaperoned days, reading novels and eating sweets, to have time to be powdered and neatly dressed, and only now and then be disturbed by someone who wants to buy a longyi." 361. 438

Our starched white muslin jackets are made out of fine transparent muslin manufactured in England, and sent out in bales of 11 yards with the quality stamped in Burmese characters, and on the jacket a florid illustration of the quality-name—names such as *Nat-thami, Sein ta-hsok, Shwe Pan-gaing, Mè Nyo:* Heavenly Damsel, Cluster of Diamonds, Golden Spray of Flowers, Dusky Maiden—and imported by both Indian and Burmese traders. 294 439. 563

The making up of the jackets was the monopoly of Chinese tailors; our *tayok-kalay*, little Chinaman, lived in the crowded quarter of Yegyaw in a barnlike room which was carpenter's shop at one end and tailor's at the other. The tailor's end had a row of shelves along the wall in to which the finished garments and uncut material were shoved, higgledy-piggledy in paper bags on which the merest scribble denoted owner and date of order. In front of this was the counter on which the cutter was at work, and separating it from the carpentery end was a table at which one or two half-clad men always seemed to be eating noodles or reading a Chinese newspaper, of which there were three in Rangoon. In spite of this, the tayok-kalay never confused an order for garments which had to fit so meticulously and always delivered them in a snow-white condition. He charged 9 annas for each fine handsewn garment, and for modern girls managed to cut twelve out of the eleven-yard piece. This 294 563 441 465

2:Scott G-5 (1870's-1909)1910 AP1 Burma (Europeans Indians) AP1
Burmese AP4

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establishment up to its full strength. And so prices rose and rose until they became absurdly high, and no one profited but the hawks that preyed on the simple Burmese cultivators. Then the English merchants held a meeting, and all pledged themselves not to give more than the current market rate for paddy. This seemed a fair enough agreement; but after a while it was found that the boats all gravitated towards one or two firms. A little investigation showed that this was due to the fact that though they paid the ordinary rate, according to the compact, they had a smaller measuring basket than their neighbours. Accordingly every one went on reducing the size of his basket until the system became as ruinously absurd as ever it had been before. Then there was another meeting, at which it was unanimously agreed that this state of affairs would never do, and that it was absolutely necessary to come to some definite understanding. A committee was appointed which, after some deliberation, concluded that, if, in addition to abiding by the market rate, every one were bound to use a basket of a certain fixed size, there would be no chance for unfair speculations. A standard basket was therefore fixed upon; and the competitors were supposed to start fair again. But in no very long time, one firm put a false bottom in the basket, another wedged in a board; and so on, till matters got back to the old way. This state of affairs is hardly creditable to mercantile honour, and it certainly is by no means profitable.

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Independently of this, paddy has gone up in price at an alarming rate of late years. The first heavy rise was in 1877, at the time of the Madras famine. That was also the time of the resolution to have a standard basket. Rice was wanted in any quantity for the famine districts, and millers gave an altogether fabulous price for grain. The game went on merrily, introduced the scandalous "paddy morality," and lasted long enough to make the cultivators think the new prices had come in for good. Far too many Burmese farmers are heavily in debt to the "chetties," the money-lending caste of the Madras coast. The agriculturists have borrowed money to build a pagoda or a monastery; to give a grand feast on the

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2:Scott G-5 (1870's-1909)1910 AP1 Burma (Europeans) Indians) AP1
Burmese AP4

Be 243 452 435 do no harm in Rangoon rice dealings, and would win that respect from the farmer which heavy payments and cunning never will.

Be 243 439 178 256 Rangoon still continues to be the largest rice port in the world. From January to May the river is crowded with shipping—huge iron and steel sailing craft that have been chartered beforehand, and carry off thousands of bags in their capacious holds; and a constant succession of "ditchers," as the steamers passing through the Suez Canal are called, which come "seeking," and seldom have to go away without their full complement of "five parts cargo rice," or "Europe milled." The steamers are displacing the sailing ships, and the shorter passage now makes it possible to carry fully husked rice home without the danger of heating, which was supposed to be avoided by the partly husked "five parts cargo rice." Harbour-masters and river-pilots have a busy time, and gather together many pieces of silver against the later months of the year, when they will have abundant leisure to spend them. Coringi coolies swarm in the town, and their monotonous chant, "Eh-ya-mah-la Tah-ma-lay, Madras Ag-boat Tah-ma-lay," may be heard at any hour of the night or the morning, floating over the river. The British sailor overflows into the town and sings noisy old salt sea-songs round about the Sule pagoda, gets mad drunk on arrack, and not unseldom clears Dalhousie Street with a linked-arm rush, heedless of the red-turbaned guardian of the peace, who keeps out of the way in the meantime, but will break poor drunken Jack's head with his truncheon if he finds him helpless and strayed from his fellow-roysterers.

Be Ba 361 256 463 563 The Puzundaung Creek, where all the mills are, is as busy as an ant-hill all day long, and all night too, when some of the mills are lighted up with Jablochkoffs or later forms of electric light, and the silvery rays shine ghastly on the black and bronzed mill-workers. Here we have the Madrasi coolies again, making noises, according to their nature, as a kind of assertion that they are doing hard work. The lank Chittagonian firemen, with their aquiline noses, are coated with coal-dust, and divide their time between firing up and having a whiff at the hubble-bubble when Sandy,

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

boat. R—— is in luck this morning. We have hardly gone a hundred yards when the "Mah Hlah" comes puffing round the point behind us, with a boat on either side, and three towing astern.

And now we have got back to the mill. The Burmans are discharging their paddy, which is stowed in bulk, into a big cargo boat. The regulation basket is in use, and we do not peer too inquisitively into the bottom of it. The owner of the boat is perched on the lofty carved stern of his craft, and placidly smokes a great cheroot. Presently he will come down and make his way to the office, where he will get a great pile of rupees to carry off, tied in the end of his paso. The greater number of them will probably find their way into the hands of the oily chetty, who is squatting on the bank there. The rest our hleshin will most likely gamble away.

Meanwhile, a long string of coolies is carrying the paddy from the lighter into the godown, a gigantic shed, where there is already a mountain of grain. We skirt round it, and go to the other side. There a few hundred more coolies are running off with more baskets to the mill. The paddy is thrown into huge receptacles on the basement, winnowed, carried up in lifts to the top of the house, three stories high, where it is first of all passed over a long sieve. Here the stalks, leaves, stones, and stumps of cheroots are separated from the grain, which is then passed between two revolving stones, just sufficiently wide apart to grind off the outer husk without breaking the seed. Then it is rewinnowed in fanners, and passed over finer sieves, where the broken grains fall through, while the part-cleaned rice goes on to fresh stones. It is found that perfectly clean rice will not stand the long sea voyage, and the grain as it is sent in the sailing ship has still the inner pellicle, and is mixed with about twenty per cent of unhusked rice. This is what is technically known as "five parts cargo rice," or simply "cargo rice." Since so many steamers have begun to go through the Suez Canal, the amount of "white rice" milled in the province has been steadily increasing. Rice of a specially fine quality, with a glaze on the surface, is manufactured for Italy. Clouds of rice-dust float all over the mill, and settle every-

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

231 their eggs in the silkworm's back and kill him. In about a month's time the caterpillar is full grown. He is then bundled into a fresh tray, in which there lies, wound about in the form of a spiral, a narrow-plaited bamboo strip. The ripe larvæ are thrown into this with as little ceremony as if they were pebbles. In about a day's time they have spun their cocoons, fastening them to the strips of bamboo. These are torn off and kept in baskets for a day or two, when a pot with water in it is filled with the pupæ, and then set to simmer over a slow wood fire.

283 From a triangle over the pot is suspended a small bamboo reel, and down below, near the pot, is a wooden cylinder. The reeler is usually a girl. She fishes about for a time in the simmering vessel, and, catching a few threads of silk, passes them over the reel and down to the cylinder, to which they are fastened. She then turns the handle of the cylinder, winding on the silk, and at the same time constantly fishing up and fastening on new filaments, which she does by means of a light bamboo double-pronged fork. Not the least trouble is taken to keep the silk clean. Any rubbish that may be floating on the surface of the water is wound on to the cylinder without an attempt being made to disengage it. When all the silk has been got off the cocoons, and wound on to the cylinder, the pupæ are taken out of the water and [262] fried in oil to furnish a dish for the family dinner. They are not by any means unpleasant, tasting, barring the oil, very much like roasted chestnuts; and indeed the dish is considered a great dainty.

286 293 386 The silk-growers mostly sell their silk. A loom is to be found in almost every Burman's house in the country; and in Prome and Shwe-daung, as being close to the place where the silk is produced, great quantities of articles of dress are made for sale. The native-grown silk is only used for every-day clothes of simple patterns, the more elaborate being all [439] worked from imported Chinese silk. The silk is bought raw, the separate filaments twisted into a thread by means of a wheel, and then made up into hanks; these are boiled in soap and water, and are then ready for the dye. The commonest colours are green, yellow, orange, different shades of red and light blue; black and dark blue are only in

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

favour with the Shans. The dyes are obtained from various jungle seeds, roots, flowers, leaves, and barks; the yellow dye obtained from the wood of the Jack-tree (*Artocarpus integrifolia*) being reserved for the monkish robes. After being dyed, the thread is unwound again. The weaving machine is very much like the old hand-loom still occasionally seen in out-of-the-way parts of England. The operators are almost always young women, and they are very clever at working the treadle and shooting through the shuttle, while talking all the time to village gossips or admiring swains. Some of the tameins, made for the richer women, are extremely intricate in pattern and require between twenty and thirty shuttles. The treadle raises and lowers the alternate threads of the warp. Except the rough dresses and the most complicated in pattern, however, not many native-made clothes are worn now. The townspeople prefer the showy and cheaper imported articles, and, though the Manchester goods are too frequently "doctored" and do not last long, yet this does not trouble the Burman much, for he is fond of a change of dress, and, unless he is very poor, will never wear a paso, except about the house, after it has been washed. All the more elaborate designs are, however, native made. The "dog's tooth" pattern is almost confined to Amarapura or Sagaing court looms, and since the fall of the monarchy is hardly seen at all. The acheit paso or tamein, of a complicated, wavy, sprigged design, which middle-aged Burmans remember as being the cherished object of desire of their young days, is now considered rustic. Young Rangoon will tell you that you may always know a taw-tha (a jungle wallah) at the pagoda feast by his wearing an acheit paso and nothing else except his turban; and although the waist-cloth may cost from 150 to 400 rupees, that does not redeem it in the town-bred youth's eyes.

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2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

to hold his land free from taxes for such a period as may be necessary to bring it into a thorough state of cultivation. In such a case as this he has to apply to the thugyi—the old hereditary officers being retained throughout British Burma —of his circle, if the land does not exceed five acres in extent. If it is above that area, application has to be made to the English Assistant-commissioner, or to the Deputy-commissioner in charge of the district, if the average of the new claim exceeds fifty. The land is then surveyed and a grant is drawn up specifying the term of years during which he shall be free from imposts. This varies according to the kind of jungle which is to be cleared away, and the kind of crops intended to be grown. The exemption is in no case for less than a year. If rice is to be grown, seven years is the longest term of rent-free tenure, but for orchard cultivation it extends to twelve years. In a few cases, where the nature of the ground necessitates, in addition to clearing away the forest growth, the digging of channels for irrigation, and the erection of dams, extension even of this long period is granted. As in France, Norway, Japan, and Switzerland, the farms are all very small, in some cases almost absurdly so. Along the old frontier the holdings averaged only about five acres, in the Rangoon district from sixteen to twenty acres is the ordinary size, but here and there are a few considerably larger. It would, however, be a great mistake to endeavour to introduce larger tenancies. It is entirely against the genius of the people, and the appearance of foreign capitalists could not be otherwise than disastrous. The present mode of cultivation is slovenly enough, and larger farms would most certainly not tend to remedy the defect, which is due in great part to the superabundance of available arable land lying waste. Burma is progressing fast enough as it is. The abundance of rich land, the facility with which rights over it can be acquired, the great demand for rice, and the ever-increasing counter demand for European goods, the fixed, though heavy taxation, the cessation of all irregular and unexpected collections, the absolute personal security enjoyed by all under the English administration: all these benefits have resulted in the trebling of the population of Lower Burma during twenty-six years since the annexation of Pegu;

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2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

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in the more than trebling of the trade—the value of the sea-borne merchandise alone having doubled and reached twelve and a half millions sterling during the ten years previous to 1881—and in the wonderful increase in revenue, which makes Burma the most valuable of all the provinces under the Indian Government. Now that all Burma is one province the increase of revenue and the contribution paid to the Imperial Government have gone on increasing with a regularity which is almost automatic.

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

CHAPTER LVIII

MANDALAY AND RANGOON

[This chapter describes these towns as they were in 1881.]

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AMERICANS talk, and with good reason, of the magic growth of their cities. But for mere mushroom growth, Mandalay might compare even with Chicago itself, and if we are to judge of the progress of a commercial place by the fair criterion of business results, Rangoon may hold up its head in confident rivalry with any of the typical American cities. In the middle of last century the site of Mandalay was swampy paddy land and rank jungle. Now an area of five square miles is covered with houses, many of them squalid enough certainly, and with large patches of unused land round about them, but none the less contained within the city limits. Rangoon came into British hands in 1852, and at that time possessed no commerce worthy of the name, indeed it was only known as the place for pilgrims to the Shwe Dagôn pagoda to stay at, and the residence of the Regent of Pegu, as being the guard station on the most accessible mouth of the Irrawaddy. Ten years later, ships entered or cleared from the port having a tonnage of 295,000 tons, and the imports were worth £1,200,000, the exports £1,400,000, and since that date—a year or two after Mandalay had been founded—the tonnage has increased to 1,000,000, the value of the imports to £5,000,000 sterling, and the exports to £4,000,000. In a quarter of a century the commerce of British Burma rose to nearly £20,000,000 sterling. The population has quadrupled; public works are carried on; education is widely disseminated; the administration is carefully managed by British officials; a railway,

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16:Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

443 holder is then buying his or her provisions for the
369 day, and the people crowd in thousands round the sellers. Everyone is bargaining and chaffing and laughing, both buyers and sellers; but both are very keen, too, on business.

443 The cloth and silk sellers, the large rice-merchants,
286 and a few other traders, cannot carry on business sitting on a mat, nor can they carry their wares to and fro every day in a basket. For such there are separate buildings or separate aisles, with wooden stalls, on either side of a gangway. The wooden floor of the stalls is raised two to three feet, so that the buyer, standing on the ground, is about on a level with the seller sitting in the stall. The stall will be about eight feet by ten, and each has at the back a strong lock-up cupboard or wardrobe, where the wares are shut at night; but in the day they will be taken out and arranged daintily about the girl-seller. Home-made silks are the staple—silks in checks of pink and white, of yellow and orange, of indigo and dark red. Some are embroidered in silk, in silver, or in gold; some are plain. All are thick and rich, none are glazed, and none are gaudy.
[439] There will also be silks from Bangkok, which are of two colours—purple shot with red, and orange
[286] shot with red, both very beautiful. All the silks are
[291] woven the size of the dress: for men, about twenty-eight feet long and twenty inches broad; and for women, about five feet long and much broader. Thus, there is no cutting off the piece. The anas, too, which are the bottom pieces for a woman's dress, are woven the proper size. There will probably, too, be piles of showy cambric jackets and

21: Htin Aung E-5 (ca. 1930) 1937 AP1 Burma
Burmese AP4

have been celebrated year after year; at least since the reintroduction of Buddhism in 1056, and at least since March, 638, when an early king of Pagan, Popa Sawrahan (613–40), drew up the present Burmese era, the dawn of every Burmese new year has been the occasion for mirthful water-throwing.[1]

Buddhism had been introduced into the country through commercial relations with India long before the foundation of the kingdom of Pagan, but from the beginning it was only at second-hand and therefore feeble. The real religion of the Burmese before the reintroduction of Buddhism in 1056 was animistic, and they worshipped various spirits, known as *nats*. There were mediums, mostly women, who danced to please the spirits, and as the spirits were supposed to enter into the bodies of the mediums, sometimes it was believed that the spirits, and not the mediums, were actually dancing. Sometimes the medium herself actually believed that a spirit had taken control of her body, but usually she only pretended that a spirit had entered her, and gave an exhibition of acting. As the medium of each particular *nat* dressed herself in appropriate clothes, the spirit dances were essentially dramatic.[2] When Buddhism, in one of its purest forms, was introduced under Anawrahta, the great king realized the impossibility of attracting people suddenly to the new faith; so he compromised by recognizing the *nats* as Buddhist spirits and giving them shrines in his Shwezigôn Pagoda as its guardian spirits. When asked the reason, Anawrahta replied: 'Men will not come suddenly to the new faith. Let them come for their old gods, and they will gradually be won over.'[3]

So the worship of the *nats* lived on, and with the advance of

[1] Shway-Yoe (Sir George Scott) in *The Burman: His Life and Notions*, and Fielding Hall in *The Soul of a People* give detailed accounts of the feasts and life in the villages. However, as far as I have been able to find out, the Tazaungmôn celebrations have never been described in any English work.

[2] These dances are still performed on spirit-feast days at Taungbyôn (near Mandalay), a small town given up to spirit worship since the days of Pagan's greatness and perhaps even before.

The belief in, as distinct from the worship of, spirits is not alien to Buddhism.

The chief works on the subject are: Sir R. C. Temple, *The Thirty-Seven Nats*; Grant Brown, 'The Taungbyon Festival' in *Journal of the Anthropological Institute*, 1915; the same author's 'The Pre-Buddhist Religion of the Burmese' in *Folk-Lore*, 1921; and G. E. Harvey, *History of Burma*.

[3] G. E. Harvey, op. cit., p. 33.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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131 Burma possessed no staples of trade to encourage

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2 LANDING-STAGE IN THE TIDAL REGION

enterprise of the peaceable sort. Left entirely to her own resources, she developed her character in independence. It preserves a large measure of its original freshness and charm.

Detached though Burma lay from the contact of other civilisation, the seed-corn of a spiritual influence was brought to her shore from afar, and took root and spread until it pervaded her whole life. The one extraneous influence under which she fell proved of a paramount order. But the inspiration of Buddhism was broadly human, not racial. Every people might take its message to heart in their own individual way. The restraints it enjoined and the ideals it held up became the occasions for Burma to unfold her own inmost nature. The abounding treasury of Buddhist legend furnished the subjects to exercise her poetic fancy. In the fifth century, A.D., long after Buddhism had declined at its source in India, and when it only prevailed in Ceylon, its real progress began among the people who were to give it an enduring home. Buddhism is popularly credited with five hundred millions of adherents. But the seven millions of Burma and perhaps a twentieth of that number in Ceylon, together with the half million Jains of India, are the practical Buddhists of the world. With the rest the profession has sunk to an empty name, as in China and Japan, or it is lax, as in Siam, or it is utterly transformed, as in Tibet.

6 RUINS OF CITY GATE, PAGAN.

101 The phrase *Further India* gives point to a wide misconception. The surprise of so [172] many persons on finding that the Burmans have no *caste*—to [564] take the commonest instance—betrays the notion that Burma is part of India

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

104. OUTLOOK OVER MIXED FORMS OF CULTIVATION.

the vagaries of the rivers. A good season is one in which a large proportion of the fields have water enough for an early start and in which the rainfall is steady, not leaving the surface to dry up by a long break in the rain nor deluging the soil at other times. All the alluvial land of favourable elevation and quality is laid out in level rice-fields. Where the rainfall is ample—fifty inches and upwards—portions of the diluvial land with tenacious soil can be utilised in the same way by merely saving the surface-water. In regions of lighter rainfall, in a few favoured localities, such land is brought under rice by help of irrigation and if need be by terracing as well. The rice-fields are bordered by low turfy balks (*kazin*) about a cubit high, to keep in the water. These regular rice-lands form less than one-tenth of the gross area of the country. The rest is mainly irreclaimable, chiefly mountain, waste. The waste areas of the alluvial plains (*kwin*) are flooded from three to ten feet deep in the rains. They are clothed with elephant-grass (*kaing*) studded, through with silk-cotton trees and a few other species. The lowest levels in the *kwin* form shallow lagoons (*in*, No. 103) which dry up in the hot season. Dry-season crops—sugar-cane (which is also grown on the wet system), maize, lentils, and vegetables for a limited market—are obtained in the *kaing*.

Burma has become the rice-mart of the world. Since the development of this trade the price of the staple export has more than quadrupled, producing in the lower country a prosperity which has no parallel in respect of its equal diffusion. It is believed that this development of the wealth of Pegu has been favoured by the upheaval

105. HILL-PEOPLE MAKING THEIR CULTIVATION CLEARING (p. 140).

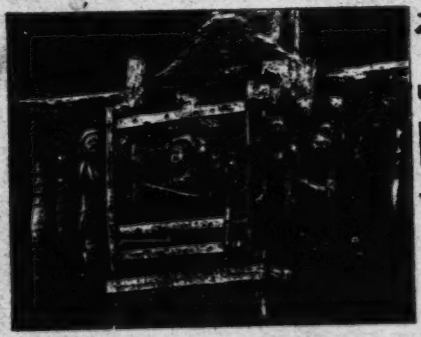
25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

No kind of wool is indigenous 286

190. LAYING OUT THE WARP.

or is spun or woven in Burma. Cæsar Frederick in 1569 mentions woollen cloth among the goods brought to Burma, *vid* Arakán. Web vests for boys and men, of European manufacture, are becoming general. The use of shoes of the European shape is bringing in the use of socks and stockings. The addition of a European shirt under the Burman jacket makes up the incongruous kit affected by the modern office clerks. With the increased use of body-linen have come the Indian washermen. The coloured stuffs are washed by the Burman women. The native dyes wash well, especially the silk dyes. An alkali-earth (*sapyya*) is found in Burma, but soap is of modern introduction, and is now sold in every bazár. Needles used to be brought to Burma from China, as well as scissors, though the latter are also fashioned in Burma; at present both are imported from Europe. Burmans work the needle from them, like other Asiatics. The work is pinned to a cushion at the head of a post planted on the work-box. The use of the thimble was unknown until tailors came over from India, but is now general. The bulk of the tailoring is in the hands of immigrants from China; but their prejudice against the sewing-machine is helping to transfer the business to the Burman women. Nearly every well-to-do family in the towns has its sewing-machine.

291 [283 439] ● [296 463] 439 413 286 [177] 463 294



191. BURMESE CARVING OF WEAVING-LOOM.

At sunrise the women start with their water-pots for the day's supply, and again before they cook the evening meal, which finishes the day's work. On the morning errand they do the most of their washing. In the evening they carry a spare cloth to change for the one they bathe in, which they wash and coil into a pad to put between the head and the water-

462 [532] 512 515

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

224
136
[231]
[439]
[563
198]

207. BRINGING IN ROE-DEER (DYI).

then the bathing-places have to be staked in. Wild elephants make a road dangerous at times. Elephants are captured by pit-falls. Decoys are also used in various ways; small animals are detached from the herd by their means and then kept going until they are worn out, and can be tethered and hobbled for taming. The breaking in is accomplished by pinning the elephant between trees or stout posts where it cannot lie down, keeping it underfed, and giving food as the reward of docility. Young elephants born in captivity—as occasionally happens—are broken in, in the same way, about the sixth year, when half grown. The stock is replenished from Siam, where the wild herds are larger, and the business of catching is more developed, and where also elephants breed more frequently in captivity. The elephant-breakers and trainers are Shans, and the words of command Shan. Rhinoceroses (*kyan*) may be found about the sources of streams in the evergreen hills; occasional tracks are seen. A tapir occurs in the forests of Tenaserim. Wild dogs (*canis rutilans*) occur in a few localities. There is no wolf, fox, or hyæna, and no jackal east of Arakán. There is a larger and a smaller black bear (*tsĕwun*), very rarely encountered, and not aggressive. There are several species of wild cat (*taze-dyaung*) large and small, and a few species of weasel. A small porcupine is found (*pyu*). The huge bamboo-rat (*pauk*) is dug out of its burrow by the hill people. There are many tribes of monkeys and gibbons; the weird cry of the latter is the characteristic sound of the evergreen forest. Squirrels are the only wild animals

208. MEASURING THE PANTHER.

25; Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

The cordage used in 283

215. LIMESTONE ROCKS.

Burma is twisted from the bast of the *shaw* tree (*sterculia* varieties). For guys, stays, and standing rigging of boats, rattan is employed. Split rattan is used for strong ties, and withes of split bamboo (*lnú*) for common ties. The *shaw* rope is three and four stranded, and is twisted with native gear very like that of our own rope-walks. A long and even four-stranded rope is made by three men. This furnishes a good example of mechanical advancement, when compared with the method of the hill-people, who require six men to twist a much shorter rope of the same number of strands (Nos. 219–20). Shaw rope is smooth, but has not the flexibility of cocoanut-fibre and manila-fibre ropes, which are now imported. Fine cotton yarn is twisted into cord for making nets. A coarse jute fibre (*paissan*) is also twisted for net-making. [171] [439]

Silk-culture is under the ban of Buddhism for the same reason as fishery. The greater part of the silk yarn used is brought from China, but a good deal is produced locally by the *Zabéin* or *Yabéin*, a people speaking Burmese and resembling the Burmans in most respects, but despised by the latter. They are settled along the foot of the Pegu Yôma hill-range, on its eastern and western slopes, where they make clearings in the forest (*taungya*) and plant the mulberry. They prepare a yellow silk yarn which, coarse and knotty as it is, is preferred for the best class of Burman silk cloths (*lungyí*, No. 132). The raw silk fetches thirty-five to forty rupees a viss. It is a perfect washing silk in all its dyes and wears a lifetime. In a few localities, silk-weaving is a special industry practised by men as well as women. Settlers from Manipúr

288 231 [179] 554 463]

216. LIME-KILN.

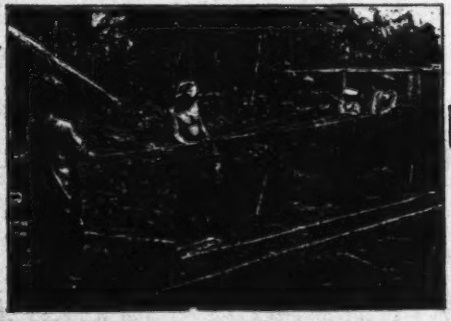
288 563

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

219. ROPE-WALK.

inner side is brightly decorated with floss silks. Gilt umbrellas (*shwe-di*) are dedicated in the *kyaung*, but are not actually used. The white umbrella (*thèyu*) is the emblem of sovereignty. The *thèyu* is set above the images of the Buddha and above the remains of the *yahán*, who are assumed at their death to enter upon a higher spiritual stage. The metal canopy surmounting the *zedi* is a conventionalised *tî* (No. 232). Of late, European umbrellas have become a staple import of Burma.

Lacquer-ware vessels and utensils—light, durable, and watertight—are made with the help of *thissi*, the exudation of the bark of *Melanorrhœa usitatissima*, a common tree of the *in* forest. The gum blackens to jet on exposure to the air. It dries slower than the "Japan black" of commerce, but is much tougher; it sells for two to three rupees a viss. *Thissi* is applied to wood turnery and bamboo wickerwork, either plain or with pigments, generally with vermilion. The commonest lacquer goods are platters (*byat* and *daunglan*), which are turned of teak or *yamané* wood and given two or three coats of *thissi*. After the platters, the principal article of lacquer-ware is the betel-box (*kun-it*). Coarse lacquering is done everywhere in the dry region, but the betel-box industry is peculiar to Pagán. The advantage of lacquer-ware and of a deep cover for the betel-box, is to keep the green leaf fresh At first sight it appears incredible that these exact cylindrical boxes with their trays and covers, fitting as if each piece had been turned out of the block, should start from a wicker-work frame. Yet so it is; the models are plaited so true that the rest



220. HILL-PEOPLE TWISTING ROPE.

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

222. SCRAPING SIDES ON LACQUER-WARE.

Thissi also forms the vehicle of a putty, with which mosaic of many-coloured mirror-glass is cemented together. This is used for the thrones and other appointments of the palaces, temples, and *kyaung*. Whole ceilings and walls are ornamented in this way (*thayé*). The mosaic is set off with gilt mouldings. The work, though often tawdry, is sometimes rich and impressive, both as to design and colour (*Frontispiece*).

531 [322]

Foot-gear used to be of the nature of luxury in Burma. In houses and boats people always go barefoot. But in many parts of the dry zone the thorny weeds make sandals a necessity. The common material is raw buffalo-hide, covered on top with woollen cloth and having cloth-covered straps. The straps come from the sides, near the hollow of the foot, and arch over to the spot where the toe-post of the Indian patten is set. Tanned leather slippers of European shape made by Chinese are now ousting the Burman sandal and wood patten.

295

Most of the well-known metals are found in Burma. Before the importation of pig, bar, and sheet metals, and of metal manufactures from the West began, Lawa settlers from Zimmè (Chiengmai, *Tyin-mai*) practised the smelting of iron, copper, tin, zinc, and lead. These industries have disappeared. Metal goods used to come in from the Shan States and China, but the principal manufacture was carried on by Burmans and Talaings. Even at present, the only heavy metal goods imported are iron cauldrons, anvils, sledge-hammers, and vices—besides machinery. Saws, files, chisels, augers, hinges and locks, nails and screws, dies and taps, pocket-knives and fancy metal goods, are imported. Bells for the temple precincts were, until recently, the heaviest castings made, but of late a

325 [439]

224. ETCHED DESIGN ON LACQUER (HNGEP-PYITTAUNG).

[531 322]

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

438
443
563

290. PAREIKAYA DEALER.

[366]

weather sale-booths (*tawzá*), for trade with the hill-people, at central points as far from the towns as canoes can navigate the stream. They sell dried fish and *ngapí*, salt, oil, pease, sugar, spices and tobacco, pottery and crockery, plain and coloured yarns, needles, thread, cloth of every sort, elastic belts, under-vests, matches, tapers and soap, kerosene oil, pencils, pens, ink and paper, playing-cards, beads, spectacles, mirrors and fancy articles from Europe, besides biscuits, sardines, and condensed milk. All these wares are sold in the larger villages as well. Sale-booths are set up at every festival, chiefly for refreshments. But there is nothing corresponding to the fairs of India and the West.

276

Both men and women smoke tobacco. Children begin at four or five (No. 21). The Burman cheroot (*seleik*) is a roll five to eight inches long and an inch thick, consisting of chopped tobacco-leaf and the pith of the tobacco stem, with a wrapper made of the inner skin of the spathe of the betel palm, or the spathe of maize, or else the leaves of *pauk*, *thanát* or *bambwè*, which are smoothed on a hot stone. The Burman exquisite toys with this cheroot much as the Japanese does with the fan. The fan is not affected by men or women in Burma. Good cheroots are also rolled of plain tobacco-leaf, in the Indian way; they are very strong. Unlike the Shans, Karéns and Chinese, with their pipes, and the natives of India with their hookah, the Burman sticks to the cheroot. To-

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bacco is grown on the silt banks left dry by the rivers (Nos. 191, 264); but the bulk is imported from the South of India. A delicate "birds-eye" tobacco is prepared by the Karéns and Shans on the North-East; it is shredded green, and does not keep well.

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At intervals on the main lines of

291. BAZAR SCENE, BURMA PROPER.

25; Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

501

[398] [531] [162] 207. TYREING THE WHEEL.

a shallow dug-out bottom with three or four side-planks built up from it. The planks are held together by cane lacing, with a caulking of grass. They are very crank, but are good sea-boats, nevertheless. The only decoration is a rough crocodile's head at the bow. The boat population of Burma in 1891 was nearly 84,000, or about 1·5 per cent. of the whole population—"greatly in excess of the proportion borne to the total by the maritime population of the most maritime nation in the world" (Census report, p. 34). The only sea-going craft are the few score *kattu*, small junks of twenty to sixty tons, manned by five or six Talaings. They venture as far to sea as the Nicobars, where they ship cocoanuts in the fine or north-east monsoon. The rest of the year they lie by. The *kattu* are built at Dawè ("Tavoy"), and cost from one to two thousand rupees. They carry a compass of European make, for use in thick weather; but the navigation is empirical.

[463] 501 ● 439

The cart-building exemplifies the Burman love of curves. In Burma Proper the root-wood of *shâ* (cutch) is dug out for the sake of the bent timber. In Pegu, curved branches of *thingân* are used for the body. For wheels, solid discs of *kaung-hmu* and other woods were used in Pegu, where timber grows large (No. 306). In the North, the solid wheel is still made up of three pieces, held together by mortices and tenons (Nos. 301, 309). *Padauk* is the wood preferred for these wheels. They have a very long box for the axle, which is of *pangâ* wood; the axle-box is hooped with rattan. Since the introduction of spokes and iron tyres, skill has been concentrated on the wheel; the body of the cart preserves its local type. The Burman has proved the best wheelwright of the East, both

398 493

208. PLEASURE-CART, BURMA PROPER.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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COMMERCIAL.

Values of the staple items of the sea-borne trade of 1899, to and from all countries, in lakhs of rupees :

IMPORTS.		EXPORTS.	
Apparel (including haberdashery, excluding hosiery)	30·13	Metals:	
Candles	1·94	brass	4·34
Cards, playing	2·00	copper	2·84
Canes and rattans	1·17	iron (incl. hardware)	42·07
Clocks and watches	1·18	lead	0·25
Coal	25·70	steel	3·24
Cotton yarn	61·57	tin (incl. tin-plate?)	1·30
„ piece goods	146·68	zinc	10·60
„ handkerchiefs & shawls	26·43	Oils (kerosene)	54·25
„ thread (including hosiery?)	7·15	Paints and colours	1·90
Drugs (incl. opium by the Government 14·4, pp. 156–7)	50·89	Paper	3·00
Dyes	17·10	Provisions (see p. 131)	98·42
Earthenware and porcelain	6·12	Salt	12·28
Glass (incl. beads and bottles)	6·92	Seeds	20·84
Jute (gunny-bags)	50·50	Silk: yarn	14·16
Leather (excl. boots and shoes)	2·41	„ manufactured	39·43
Liquors	33·11	Spices and Betel nut	48·04
Machinery	16·01	Sugar	31·56
Matches (safety only)	8·22	Tobacco, unmanufactured	54·24
		Tobacco, manufactured	0·64
		Treasure	73·36
		Umbrellas	8·73
		Woollen goods	20·31
		„ shawls	3·28
		Miscellaneous	111·64
Total Imports	1154·95		

EXPORTS.	
Caoutchouc, raw	11·37
Cotton, raw	26·36
Cutch	22·74
Drugs	7·77
Fruit and vegetables	3·90
Hides, raw	16·01
Horns	0·73
Ivory	0·59
Jade	6·15
Jewellery	0·35
Jewels (rubies and pearls, excl. postal)	0·34
Lac	1·32
Tin	14·27
Oils, paraffin, wax	8·33
„ other	43·24
Rice: in husk	20·94
„ husked, "cargo rice"	1119·87
Rice bran, "meal"	27·79
Sesamum seed	0·05
Spices	9·92
Timber, teak	71·25
„ other	3·32
Tobacco, unmanufactured	1·33
„ manufactured	1·70
Treasure	68·11
Miscellaneous	51·10
Total Exports	1538·85

DEVELOPMENT OF SEA-BORNE TRADE.

Years	1811	1825	1830	1840	1854
Number of ships	20	56	140	..	..
Tonnage	..	5,400	..	82,000	86,000
Value of exports, Rs.	..	Coasting trade with Calcutta	..	..	300,000
Value of imports, Rs.	..	..	..	..	..

Years	1866	1876	1883	1893	1899
Number of ships	..	..	..	2,500	3,129
Tonnage	..	..	..	1,300,000	2,060,737
Value of exports, Rs.	23,140,620	55,166,540	87,202,560	114,058,201	153,885,920
Value of imports, Rs.	25,553,830	47,094,040	73,134,510	98,504,075	115,495,150